



THE I V D G E S C H A R G E.

RB

2. CHRON. 19. 6.

And he said unto the Iudges, take
heede what ye do: for ye execute
the iudgements not of man but of
God, and he will be with you both
in the cause and in the iudgement.



AS W^h spoken in
his place (saith
we Salomon) is
of
oi-

2 *The Iudges Charge.*

take euery word of my Text to be, as they are now proposed, at this time, and before this authority. For being to speake to Iudges and Magistrates, the Vice-gerents and Lieutenants of Almighty God heere on earth: there seemeth to me no Argument more fit, eyther in respect of the variety of the matter to be handled, or in regard of the seuerall dueties of the persons to be described, or in consideration of the manifold instructions to be observed, then what is comprehended in this speech of King *Sophat* vnto the Iudges.

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Iron
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The Iudges Charge. 3

Iron, and with the point of a Diamond, in the hearts of all Iudges : that a deepe impressi- on might worke a carefull re- membrance, and a carefull re- membrance might cause a continuall cogitation, and a continuall cogitation might incite them to a fruitfull pra- ctise of these things. *Take heede what ye doe : for yee execute the iudgements not of man but of God, and he will be with you in the cause and iudgement.*

As if in other wordes, *Ieho- saphat* had thus given them the *Charge*. O ye Iudges, be ye not rash and headlong in your en- terpises, examine matters to the ful, indifferently heare both parts, be not light of beleefe, diligently search out the truth, and vpon mature deliberation passe your sentence. *Take heede*

4 *The Iudges Charge.*

what ye doe. The worke that you take in hand is a holy work, the businesse a sacred businesse, the office a diuine office. Ye are the Commissioners not of an earthly King, but of the King of heauen and earth, not of man below, but of God aboue, not of flesh and blood, but of the Lord God of the spirits of all flesh. *Ye execute the iudgements not of man but of God.* And of this be ye wel assured, the Lord is not absent from you, nor ignorant of your doings: he will bee present and at hand with you in the place of iudgement, to assist your spirits in searching out the truth, to guard your persons from the violence of man, and to behold your proceedings, both in examining the cause, and giuing the iudgement, and consequently
to

to reward your sincerity, or to punish your partiality. *And hee will bee with you in the cause and iudgement.*

So that the wordes of my text may be diuided into these

Two parts.

1. *Caveat* in the first wordes, *Take heede what ye doe.*

2. *Reason and is twofold.*

1. Is drawne from the greatnes of their charge in the next wordes: *For yee execute the iudgements not of man but of God.*

2. Is taken from the assurance of Gods presence with them in places of iudgement, *Hee will be with you in the cause and iudgement.*

Of all which, while I speake plainly after my manner, and briefly, as regarding the greatnes of your other busines: let me request you all, but especially you

6 *The Iudges Charge.*

(right Honourable) for to you especially shall my speech be directed, to affoord me your accustomed attention. And because you are this day to giue a *Charge* vnto others, let me afore hand in the name of God, giue this *charge* vnto you. It was the *Charge* of King *Iehosaphat* vnto his *Iudges*, but it is this day become the *Charge* of the King of kings vnto you that are his *Iudges*, and by me God speaks vnto you, as *Iehosaphat* did vnto them, *Take heede what ye doe: for ye execute the iudgments not of man but of God, and he will bee with you in the cause and iudgement*: and so, by your Christian patience, I come to the handling of the wordes as they lie in order.

THE

THE FIRST PART.

T*ake heede what ye doe.*] How necessary it is for all true Christians to haue regard, and *take heede* to all their actions, the sundry inticements of the flesh to beguile vs, the manifold temptations of the world to allure vs, the diuers assaults of Sathan to deceiue vs, may sufficiently declare. But as this duty generally belongeth to all the faithfull without exception, because all haue soules to saue: so particularly and in a more principall sort doth it appertain to Iudges and Magistrates, who are set apart for the guiding and gouerning of Gods people, and administering of iustice to their brethren and fellow seruants. They are called by *Plato* Physitians, and the faults
of

8 *The Iudges Charge.*

of offenders in a Commonwealth, are truly compared to the noysome humors and diseases in the body by Saint *Augustine*, *Treatat. 3. in Epist. 1. Iohannis*. Now as that Phisitian may bee well esteemed desperate in his practise, that prescribeth before hee vieweth the state, or considereth the nature of the disease: So that Iudge too rash & peremptorie in his proceedings, who (without *taking any hee* at all to that hee doth) iudgeth before hee heare, and acquitteth before hee trye, and condemneth before hee examine the parties delinquent. *Nicodemus* in the Gospell was not ignorant hereof when hee said, doth our law iudge a man before it heare him, & know what he hath done? *Ioh. 7. 51.* as taking it for graunted that it doth not: and it was Gods expresse commaundement

dement to *Moses* in the booke of *Deuteronomie*, that he should proceede warily and aduisedly in iudiciall affaires : if there be found among you (saith the Lord) in any of your Cities man or woman, that hath wrought wickednesse in the sight of the Lord your God, and hath serued and worshipped other Gods : and if it be told to thee, and thou hast heard it, then shalt thou enquire diligently : and if it be true, and the thing certaine that such abomination is wrought in *Israell*, then shalt thou bring forth that man or that woman, and shalt stone them with stones till they die : at the mouth of two or three witnesses shall hee that is worthy of death die. *Deut. 17.* From the second to the sixt verse : where we may note that God would not haue the Iudges vpon bare relation

10 *The Iudges Charge.*

tion to censure offenders, but they must enquire diligently, and then if it be true, and the thing certaine, yea, and confirmed by two or three witnesses, then they may passe their sentence: and what God there required in proceeding against Idolators, he elsewhere commaunderh in other causes, that when men strue together, they should stand before the Iudges, and the Iudges should make diligent inquisition. *Deut. 19. 18.* For as the Kings honor is to seach out a thing, *Prou. 25. 2.* So a Iudges honour to vse diligence in seaching the trueth of doubtfull causes. It is registred and recorded to the euerlasting renowne of holy *Iob*, that, when he knew not the cause, he sought it out diligently, *Iob 29. 16.* And we read of *Ioshua* in that booke, that, when the Babylonish garment,

ment, the sheckels of siluer, and wedge of gold were stolne, he did not presently iudge: or condemne any for the same, but first called together, and conuented the Tribes of *Israell*, and thir seuerall families, and then made diligent inquisition: and the offender being taken, and examination had, he confessed the fault: and so pronouncing of iudgement, and execution thereof presently ensued; as wee may read more at large in the seuenth *chap.* of the booke of *Ioshua*. And for this cause (as that wise King telleth vs) he that answereth a matter before he heare it, it is folly and shame vnto him, *Prou.* 18. 13. And blame no man (saith the sonne of *Syrach*) before thou haue enquired the matter, vnderstand first, and then resolute righteously. Giue no sentence before thou hast heard the cause,
neyther

neither interrupt men in the midst of their tales, *Eccles. 11.7.8.* I remember an olde greeke proverbe that required in like manner to heare both parts: and the Hea-then Poet by the light of nature taught the same, *μὴ δὲ δίκην δικάσας ἀπὲν ἀμφοῖν μὲθεν ἀκρίσας.* And *Alexander* by the Hiltorians is much commended, that in capitall causes sitting as Iudge, he would alwaies stop one of his eares, when the matter was first opened before him. To let men vnderstand that he did *alteram aurem prabere actori, alteram vero integram seruare reo.* As he did afford one eare open to the Plaintiffe: so hee reserved the other intire for the Defendant. It was good counsell which the Preacher gaue, Giue not thine heart to all the words that men speake. *Eccles 7.23.* That is, giue not credit to euery mans speech:

speech : knowing that it is a note
offolly to beleueeuery thing we
heare *Prov. 14. 15.* the English
Prouerb is too true that telles vs,
one tale is good till another be
heard : and oftentimes the first
speaker and the fairest speaker
proues not in the end the truest
speaker: which our Sauour knew
full well when he commaunded,
not to iudge according to the
outward appeareance , but to
iudge according to righteous
iudgement, *Ioh. 7. 24.* And the
Thebanes , to admonish their
Iudges hereof, did vse to paint
them without eyes , and without
handes, but not without eares:
without eies because they should
not respect mens persons , with-
out handes because they should
not receiue bribes , but not with-
out eares because they should di-
ligently and with great circum-
specti-

spection attend and listen to the
 causes and cases propounded.
 And this is euer to bee remem-
 bred of all Iudges, not perfuncto-
 rily to huddle vp matters, and for
 want of time slightly to passe
 them ouer: not idley and trui-
 ally to handle them, hauing their
 mindes (when they sit on the
 Bench) distracted with domesti-
 call cares at home, or extrinsecall
 pleasures abroad. O the life of a
 man is a precious thing, and the
 whole estate of a man is a matter
 of far greater moment then so to
 be neglected. *Alian. l. 14. cap. 43.*
de varia historia, writeth of *Ptolo-*
my, that when he was playing at
 dyce, hee commaunded one to
 bring in writing the names of the
 prisoners, and the seuerall faults
 they had committed, that so hee
 might passe the sentence of
 death on those that had deserued

in Berenice his wife (before all
was read) hastily caught the
Schedule out of his hands, and
withall vttered these words. A
Iudge or Magistrate ought to lay
aside sporting and playing, when
he takes in hand businesse of so
great importance: which is not
cursorily to be shuffled ouer, but
with great aduise and deliberati-
on to be scanned and conside-
red. ἡ γὰρ ὁμοίαν εἶναι τὴν τῶν
τῶν κούρων καὶ τὴν τῶν καυμάτων. And
the play at dice, and the con-
demning of men to death, as they
are not matters of the same na-
ture: so are they not fit to be ta-
ken in hand together at one time.

The consideration whereof
(right Honourable) should teach
you, when you come into iudici-
all places, to lay aside all other,
either priuate businesse, or plea-
sing delight. And as in the sacri-

B fices

πᾶσι
Bapington
sacrilegious.

16 *The Iudges Charge.*

fices to the Heathen Gods, the precept was, *hoc age*, doe this alone: so in this great businesse of the God of heaven, you must *hoc agere*, intend and apply all the faculties of your minde to this alone: being the principall, nay the onely worke which God, his Maiestie, and the Country, haue designed you vnto for this time.

And great cause is there, why you should thus *take heed what ye doe*. For as *David* in his time had many false witnesses that rose vp against him, laying to his charge such things as he knew not, *Psal.* 35. 11. So we liue in an age, wherein too many make no conscience at all of this sinne. And although *Salomon* hath said, a false witness shall not be unpunished, *Pro.* 19. 9. Seeing (as a good father speaks) he doth wrong to three, *Deo, cuius presentiam contemnit, Iudici,*
quem

quem mentiendo fallit, innocenti, quem falso testimonio ledit. To God whose presence hee despiseth, to the Iudge whom hee deceaueth by vntruth, and to his innocent neighbour, whom hee hurteth by his false testimonie. I may truly adde that he wrongeth a fourth, and that is his owne soule, which he destroyeth by so damnable a sinne. Notwithstanding all this, how many profligate and perfidious men, hal you now meete with in the world, if not in this circuit, who to satisfie the insatiable humour of a greedy *Ahab*, vpon a *Iezabels* letter onely, will forswear themselves to condemne an innocent *Naboth*. How many of their owne accord, in the presence of so Honourable and Worshipfull assembly, will falsly accuse their brethren, either to please others

Abimelech.

as *Doeg* did *Abimelech* to King
 1. *Sam.* 22. 9. *Saul*, 2. *Sam.* 22. 9. Or to benefite
 themselues, as *Ziba* did *Mephiboseth* to King *Dauid*, 2. *Sam.* 16. 3.
 Or to excuse their owne faults, as
Potifers wife did *Ioseph* to her
 husband, *Gen.* 39. 17. Or to effect
 their owne purpose, as *Ptolomy*
 did *Alexander* to *Demetrius*. 1.
Mac. 11. Or to manifest their ex-
 treame malice and enuie, as most
 of these if not all these did, and as
 the Rulers most wrongfully and
 iniuriously accused *Daniell*, *Dan.*
 6. 4. and the *Arrians Athanasius*.
Tripartit. hist. lib. 2. cap. 24.

Yea, this sinne of false accusa-
 tion, and damnable subornation,
 is now growne so common in
 this declining age of the world:
 that if a *Stephen*, shall boldly and
 couragiously, rebuke the sinnes
 of a stiffe necked people, the Li-
 bertines will subborne false wit-
 nesses

nesses to slander him, that hee
blasphemeth *God* and *Moses. Act.*
6. 11. If an *Amos* from the Lord
shall preach, that the Lord will
rise against the house of *Ieroboam*
with the sword, a flattering *Amasiah*
will flatly though falsly ac-
cuse him, of no lesse then high
treason against the King, that hee
hath conspired against *Ieroboam*
King of Israel. *Amos cap. 7. ver 10.*
If a *Jeremie*, a Prophet, a Mini-
ster, shall zealously and couragi-
ously doe his Maisters will, and
performe the duties of his holy
calling, in reprocuing sinne in the
mighty ones of the world. (And
woe be vnto vs if we doe it not.)
Euery male-contented lacke, and
prophane companion, beeing
themselves the very scumme and
filth, the ragges and dregges of
the people, will forge and faine
strange accusations against him,

before whom, or in what Court, they care not: and conspire and band themselves like those wicked Iewes, come let vs imagine some mischief or deuise against him, let vs smite him with the tongue. *Ier* 18. 18. And as those Gibeonites in ragged cloathes on their backs, & clouted shooes on their feete, tolde so smooth a tale, though neuer a word they spake was true, that at the first deceaued *Ioshua* and his Princes: *Ios* 9. 14. 15. So I am afraide that (howsoeuer it be in other places) our Westerne parts of great *Brittain*, will afford you too many of these Gibeonites, I meane men in outward shew plaine and simple, as if that auncient Country-simplicity were theirs by inheritance: and yet in giuing euidence before you, especially if it be for a custome against the Church,

vnder

under these ragged cloathes and clouted shooes, there lurketh so much cunning and craft, as that without great care and circumspection they may deceaue you, though you excelled *Ioshua* and his Princes in wisedoime and vnderstanding.

Wherefore (right Honourable) for conclusion of this point, it highly standeth you vpon, when you sit in the seate of iudgment, to take heede what you doe, and, through your wise and provident care, to meete with these corruptions. Not lightly beleeuing the information of euery insolent and arrogant *Haman*, to the ouerthrow of a people, as *Assuerus* did, *Hest.* 3. 11. Nor the false accusation of euery lying *Iryah*, to the imprisoning of a Prophet, as the Princes did *Ier.* 37. 15. Nor the forged allegation of

two, though they be Elders to the condemning of a *Susanna*, as the people did in that Story, ver. 41. but as *Daniel*, there reprooved them, because they had done it: so let me advise you that you doe it not; that is, once to attempt without examination or knowledge of the truth to condemne the innocent: and as it was sayd of that Levites action, consider the matter, consult and giue sentence, *Iudz. 19. 30.* So in all tryals that come before you, let euer consideration goe before consultation, and both go before the life of the law, which is execution. Diligently heare the Controuersies of your brethren without preiudicate impiety; and diligently hearing, iudiciously examine them without sinister obliquity: and iudiciously examining, sincerely iudge them without vnjust

iust partiality. In this great and weighty busines of the Lord be deliberate and aduised, be wary and circumspect, *take heed what ye doe.* Take heed to your heart that it conceiue no malice, *take heed* to your eyes that they beholde no wrong, *take heed* to your eares that they heare no false accusation, *take heed* to your tongue that it utter no vniust sentence, *take heed* to your hands that they receiue no bribes, *take heed* to your feet that they be not swift to shed innocent blood, *take heed* to your passions that they sway you not, to your humours that they draw you not, to your friends that they presse you not, to your followers that they perswade you not, to your selues that you consent not to peruert iustice; that so by your labours innocency may be releued, sinne suppressed, God glorified,

fied, your selfe comforted, and the
Common-wealth truely serued.
And thus much of the *Caueat*, the
first part of the *Iudges Charge*, ta-
ken from the first wordes of my
Text, *take heede what ye do.*

THE SECOND PART.

FOr ye execute the iudgement, not
of man but of God, &c.] The se-
cond parte of the *Iudges Charge*
contayneth in it a two-folde rea-
son, why Iudges and Magistrates
ought thus to be aduised in their
actions, and to *take heede* what
they do : whereof the first (which
is now to be handled) is taken
from the greatnes of their charges,
*for ye execute the iudgements not of
man but of God.*

*The 1.
reason.*

A doctrine so manifest, that it
needes no prooffe : for who can
be so wilfully blinde, that he seeth
not

not, or so absurdly ignorant, that he knoweth not, or so desperately malicious, that he acknowledgeth not; the Iudges office to be a diuine office, and the worke that they take in hand a holy worke, and the busines a sacred busines; for they are the Commissioners not of an earthly King, but of the King of heaven and earth, not of man below but of God above, not of flesh and blood but of the Lord God of the spirits of all flesh. As *Elihu* said vnto *Iob*, so may they say to all the people; we are formed of the clay, yet are we herein Gods stead, *Iob* 33. 6. and as *Ioseph* tolde his brethren the sonnes of *Jacob*, Am I not vnder God, or in Gods stead? *Gen.* 50. 19. So may they truly tell their brethren the sonnes of men: are we not vnder God rulers and gouernours, are wee not Vice-gere-
rents

rents & Lieutenants in his stead? They haue their name from God, *dixi vos Dii estis*. The truth hath spoken that cannot lie, they are al Gods, and the children of the Highest, *Psal. 82. 6*. Their spirite is giuen them from God, from the day that *Samuel* from the Lord appointed *Saule* King and Gouernour in Israell, the spirite of the Lord came vpon him, *1. Sam. 10. 10*. They receiue their office from God, and therefore they are rightly called Gods Ministers, *Rom. 13. 6*. to contemne them is to contemne God: they haue not cast thee away, but they haue cast me away, that I should not beare rule ouer them, *1. Sam. 8. 7*. They deriue their power and authority from God, *non haberes potestatem aduersus me nisi datum esset desuper*, sayd our Saviour vnto *Pilate*, thou couldest haue no power

power ouer me, vnlesse it were
giuen thee from aboue, *Ioh. 19. 11.*
and the powers that be are or-
dained of God, *Rom. 13. 1.* Lastly,
their iudgements are Gods iudg-
ments, as my Text speaketh, *for ye*
execute the iudgements not of man
but of God.

First then, we haue here a no-
table place to reprove the pra-
ctise of the Anabaptists and Li-
bertines, the most pestilent and
dangerous members that liue in
a State politique: whose spirites
are so stubburne and seditious,
so refractary and rebellious, that
they wilfully pul away their necks
from the yoake of all Gouverne-
ment, and tumultuously oppose
themselues against the graue and
discreete proceedings of the
Iudges and Magistrates of the
Land, who, like those Dreamers
in

in Saint *Iude*, despise gouernement, and speake emill of them that are in authority, *Iude ver. 8.* who, like those carnall Gospellers in Saint *Peter*, are presumptuous, and stand in their owne conceite, and feare not to vilifie them that are in dignity, 2. *Pet. 2.* 10. who, like those rebellious Citizens in the Gospell, crie out on their lawfull Magistrate, *ὅτι οὐ θέλομεν ὅτιον βασιλευσai ἐφ' ἡμᾶς*, wee will not haue this man beare rule ouer vs, *Luc. 19. 14.* who with *Corah, Dathan, and Abiram. Num 16 3.* tell their *Moses* and *Aaron* their godly gouernours, that they take too too much vpon them; especially if they vrge and presse the execution of any Statute, made to curbe and repress their vnbridled and intemperate humours. But let these men know, that

that God in his law hath expressly forbidden them to speake euill of the Ruler of his people, *Exod.* 22. 28. and that he hath threatned to punish the vniust (and who more vniust then the rebellious?) but especially them that reuile Magistrates, 2. *Pet.* 2. 10. and that for this very sinne *Corah* and his Complices were swallowed vp quicke, *Num.* 16. 32. and that they that resist authority shall receiue to themselues iudgement, as the Apostle speaketh, *Rom.* 13. 2. For as *Moses* said to the Israelites, what are wee, your murmurings are not against vs but against the Lord; *Exod.* 16. 8. So say I to this seditious and rebellious generation; what are Iudges and Magistrates? Surely they are Gods Deputies and Lieutenants: your murmurings and discontentments,

your raylings and reuilings, your vngodly proiects and purposes, are not against them, but against the euerliuing God; whose will they doe, whose work they performe, whose person they sustain, whose office they beare, whose iudgements they execute, *for they execute the iudgements not of man but of God.*

Secondly is this vndoubtedly true that Iudges doe *execute the iudgements not of man but of God?* Oh how should this admonish them of all the particulars of their duety! that they heare the Controuersies betweene their brethren, that they iudge righteously betweene euery man and his brother, and the stranger that is with him: that they haue no respect of persons in iudgement, but heare the small as well as the great;

great: that they feare not the face of man, for the iudgement is Gods, *Deuteronomy* 1. 16. 17. *for they execute the iudgements not of man but of God.*

O how should this instruct them to be as Gods in doing good: that they repress the insolent, reprove the arrogant, pull downe the obstinate, defend the weake, maintayne the friendlesse, helpe the fatherlesse and in a due proportion administer iudgement and iustice vnto all: *for they execute the iudgements not of man but of God.* O how should this perswade them not to wrest the law, *Deut.* 16. 19. nor, like *Solons* Iudges in *Plutarch*, to expound it as they list, nor like *Domitian* in *Suetonius*, to punish the poore and pardon the rich, nor

32 *The Iudges Charge.*

to commit that double abhomin-
 ation to iustifie the wicked
 and condemne the iust, *Prouer.*
 17.15. nor, like that vniust Iudg
 in the Gospell, neyther to feare
 God nor care for man, *Luc.* 18.
 2. but rather be like that good
 Iudge in Saint AMBROS E,
Qui nihil ex arbitrio suo, aut
propósito propria voluntatis fa-
cit, &c. who neuer did any
 thing after his owne will, but
 submitted his iudgement to
 the law, who neuer carryed
 out of his house any determi-
 nate iudgement deuised of
 himselfe aforehand, but as hee
 heard, so he iudged; and as the
 nature of the matter required,
 so he gaue the sentence. And
 so hee performed the will of
 God, and so he executed his
 iudgements, *for ye execute the*
iudge.

iudgements not of man but of God.

But aboue all things, how should this doctrine teach them to imitate God, and to follow his steppes in the sincere and vpright execution of their office, not suffering themselves to be corrupted by bribery that mighty sinne, for so it is called, *Amos* 5. 12. nor to sell the cause of the poore and righteous man for siluer, *Amos* 2. 6. A poynt (right Honourable) that I should desire much to presse in this corrupt and bribing age, if time would permit: not that I suspect you guilty of so heynous a crime: for the sincerity of your conuersation in your owne countrey, partly knowne vnto my selfe, and the vpright admini-

34 *The Iudges Charge.*

stration of iustice in these Westerne parts, sufficiently manifested vnto all, do acquit you in this behalfe: yet because as the Poet saith,

Qui monet vt facias, quod iam fac is, ille mouendo laudat.

And for that I know you are but a man of flesh & blood, and therefore may fall, and I come not hither to flatter you in your sinnes, but to instruct you in your duety out of Gods booke: Suffer, I beseech you, a little the wordes of exhortation.

You execute the iudgements not of man but of God, saith my Text. Now God in the execution of his iudgements will not doe wickedly, neyther will the Almighty peruert iudgement, *Iob 34. 12.* he will not be

cor.

corrupted, he will take no re-
wards, *Deuter. 10. 17.* with him
there is no wickednesse, nor
receiuing of giftes; as it is in
the next verse to my text. So
that if you in like manner will
execute Gods iudgement, you
must imitate Gods steppes in
the sincere and vpright execu-
tion of your office. You must
not be like to them in *Plutarch*,
who esteemed the iudgement
seat as a golden haruest; nor
as that part of the ballance,
wh^{ch} inclineth that way whence
it receiueth most, as *Eschines*
sometimes obiected to *Demost-
henes*: you must abhorre the
practise of the Princes of Ieru-
salem, who are termed no bet-
ter then cōpanions of theeuers,
because euery one loued gifts,
and followed rewards, *Esa. 1. 2 3*

you must detest the corruptions of those wicked Rulers in another Prophet, that saide with shame, Bring ye, Bring ye, *Ose. 4. 18.* You must hate the steppes of *Samucis* sons Iudges in Israell, that turned aside after lucre, and tooke rewards and peruered iudgement, *1. Sam. 8. 3.* you must loath the wayes of curled *Balaam*, that loued the wages of vnrighteousnesse, *2. Pet. 2 15.* rather professe in sincerity as he did in hypocrisie, if I might haue a house-full of golde and siluer, I could not goe beyond the word of the Lorde to doe eyther more or lesse, *Num. 22. 18.* You cannot, I presume, be ignorant of that fearefull example in *Herodotus*: that when a Iudge for money had pronounced

nounced a false sentence, the King of the Persians caused him to bee flayed aliue: and commaunded that his skinne should be nayled ouer the seat of iudgement, there to remain for euer as a terrour to succeeding Iudges: and that the son of the same Iudge should first supply the seat; that by his fathers example hee might take heede of peruerting iustice: a iust iudgement inflicted vpon a corrupt Iudge; which if it moue you not because a Hea-then was the Authour of the story; yet hearken to the lawe of God, against which no exception can be taken: Cursed is hee that taketh a reward to put to death innocent blood, and all the people shall say Amen, *Deut. 27. 25.* It was Saint

38 *The Iudges Charge.*

Pauls comfort that hee could truly make this profession, *ἡ δὲ ἐνὰ ἡδὲ ἐνὰ ἐφθείραμεν ἐνὰ δὲ ἐνὰ ἐπλεονεξήσαμεν*, wee haue done wrong to no man, wee haue consumed no man, wee haue defrauded no man, 2. *Cor.* 7. 2. It was *Samuels* reioycing that he could so cleere himselfe before all the people: whose Oxe haue I taken? whose Asses haue I taken? whom haue I hurt? whom haue I wronged? from whose handes haue I receiued a bribe to blinde mine eyes therewith? 1. *Sam.* 12. 3. It was the very ioy of *Moses* heart (being vniustly charged by that rebellious rout) that he had not taken an Asses from them, nor hurt any one of them, *Num.* 16. 15. and it will bee your comfort (right Hono-

Honourable) and the very ioy
and reioycing of your heart,
when you lie gasping on your
death bed ; that howsoever
seditious male-contents shall
detract from your gouerne-
ment, and charge you with vn-
iust imputations : yet you can
then wash your handes in in-
nocency, and your owne soule
and conscience shall tell you,
that you haue wronged no
man, that you haue defrauded
no man, that you haue beene
corrupted by no man, that you
haue receiued no bribe to per-
uert iustice, but that, so farre as
flesh and blood would permit,
you haue imitated Gods ex-
ample, and followed his steps
in the sincere and vpright exe-
cution of your office: *for ye exe-
cute the iudgements not of man:*
but

40 *The Iudges Charge.*

but of God. And thus much of the first reason.

*The 2.
reason.*

The second reason is taken from the assurance of Gods presence with his Iudges and Magistrates in places of iudgement: *He will be with you both in the cause and iudgement*: of which wordes I finde a three-fold exposition; *He will be with you*: first to assist your spirits in searching out the trueth: secondly, to guard your persons from the violence of man: thirdly, to behold your proceedings, both in examning the cause, and giuing the iudgement; and so either to reward your sincerity, or to punish your partiality: each of which interpretations, being agreeable to the Analogie of faith, and sutable to the circumstances

The Iudges Charge. 41

ces of this Text, would afford me much matter: but being mindeful of my promise in the beginning, I shall breefely run them ouer, that so I may the sooner come to an end.

He will be with you, &c. to assist your spirites in searching out the truth, as hee was with *Daniel* in finding out the hypocrisie of those wicked Elders, and the innocency of *Susanna*, as it is in the storie. And this may comfort all Iudges in the difficulties of their office: considering, though they be but fraile men, yet shall they be assisted by a great God: though the burden of their gouernement be too heauy for them, yet the Lord wil be with them as he was with *Moses*, to ease their shoulders, and so by his spirit

I.

42. *The Iudges Charge.*

spirit to strengthen them, that they may passe through all with great alacrity: for as my Text sayth, *He will be with you both in the cause and iudgement.*

2. *He will be with you, &c.* to guard your persons from the violence of man: for if the Angels of God pitch their tents round about all the godly to defend them: shall not Iudges and Magistrates doing the will and worke of God, be protected of the Lord? Surely the Lord by his Prophet hath tolde vs, that he who walketh in iustice and speaketh righteous things, refusing the gaine of oppression, shaking his handes from his giftes, and shutting his eyes from seeing euill, hee shall dwell on high, and his defence shall bee the mu-

munition of rockes, *Es.* 33. 15,
16. That is, he shall be defended
of God, and none shall be able
to hurt or doe him violence.
For so the best interpreters do
expound the place : and with
this God comforted the heart
of *Ioshua* in that booke : there
shall not a man bee able to
withstand thee all the dayes of
thy life : as I was with *Moses*,
so I will bee with thee : I will
not leaue thee, nor forsake
thee: be strong and of a good
courage, *Iosb.* 1. 5, 6 As if he had
said; if thou indifferently and
without partiality administer
iustice vnto all, thou must ex-
pect that great and mighty
men will band themselues a-
gainst thee ; yet let not this
dismay thee, nor discourage
thee in thy bolde proceedings:
none

44 *The Iudges Charge.*

none shall hurt thee, none shall preuaile against thee; for I the Lord am present with thee, and ready at hand to protect and defend thee against them all. *He shall be with you both in the cause and iudgement.*

And this is that (right Honourable) that must incyte you to proceede with a bold and inuincible spirit, against notorious offenders: you must haue an vndaunted heart and courageous spirit, like *Moses* Iudges, that were men of courage, *Exod. 18. 21.* remembring this, that as the royal Throne whereon King *Salomon* sat to iudge the people was supported by Lyons on both sides, *1 Reg. 10. 20.* So when you sit on the seat of iudgement, which is as the Throne of King *Salomon*, those
Ly-

The Iudges Charge. 45

Lyon-like vertues of courage
and magnanimity must sup-
port you, that neyther the
threatnings of the potent, nor
the frownes of the mighty, nor
the haughty lookes of any, ter-
rifie or daunt you in a good
cause. The Poet said:

*Iustum & tenacem propositi virum,
Non ardor cinium prava iubentium,
Non vultus instantis Tyranni,
Mente quatit solida, &c.*

Neyther the rage of persecu-
ting Tyrants, nor the fury of
wicked people, are able to re-
moue a iust and constant man
from his resolved purpose, and
setled resolution: the auncient
Egyptians had a law, that if any
great man, yea though it were
the King himselfe, did com-
maund the Iudges to doe con-
trary

trary vnto right, they should
 refuse to doe it. And it was a
 sinne in *Pilate*, who against his
 owne conscience condemned
 our Sauour, *Ne non amicus*
Cesari videretur, lest he should
 seeme not to be *Cesars* friend,
Iob. 19. 12. and a sin in the Go-
 uernours, who, vpon *Iezabels*
 letter onely, contrary to all re-
 ligion and equiuy, condemned
 innocent *Naboth*, *1. Reg. 21.* and
 it will be no lesse a sinne in you
 (right Honourable) for feare
 of offending the persons of
 men, to peruert the iudgments
 of the Lord. Rather resolue to
 deale vprightly, as God, the
 law, and a good conscience
 shall direct; couragiously pro-
 ceeding in a iust cause, not-
 withstanding the letters and
 messages, the wils and plea-
 sures

asures of the great Ones of the world be they men or women; for here is your comfort, *Deus vobiscum, quis contra vos*: God will be with you, though all the world should be animated against you: *He will be with you both in the cause and iudgement.*

Plutarch reproveth (and that iustly) *Agesilaus*, because hee wrote thus to a Iudge in fauor of his friend; *Si insons est dimitte, si in minas mei causa dimitte, utcumq; vero dimitte*: If hee be innocent, dismisse him: if not, for my sake dismisse him, but howsoever dismisse him. But blessed be God, we liue in such a State, and vnder so happy a gouernement, where the greatest of all will not, and where others, though neuer so great, dare not presume to sed you so

D

pe-

peremptory a message in the
behalf of notorious offenders:
if they should, yet let me tell
you, your office is rather to be
forsaken, then to suffer your
selfe to free the nocent, and to
condemne the innocent, by the
perswasion of any: What
though, for not respecting
them, they frowne vpon you,
and threaten you; yet comfort
your selfe and your own soule
with that, which God some-
time spake to the Prophet *Iere-*
mie, vpon another occasion:
The great Ones of the land
shal fight against thee, bnt they
shall not preuaile: I haue made
thee a defenced Citie, and an
Iron pillar, and a wall of brasce
against them: trusse vp thy
loines, and feare not thou their
faces, for I am with thee, sayth
the

the Lord, *Ier. 1.* the three last verses : And I say vnto you in this case, as *Dauid* did to *Salomon*, Be stronge and of a valiant courage, feare not, nor bee affraid; for the Lord God, euen my God is with thee, hee will not leaue thee, nor forsake thee *1.Chron. 28.20.* *He will be with thee both in the cause and iudgement.*

He will be with you, &c. to behold your proceedings in examining the cause, and giuing the iudgement, to reward your integrity or to punish your partiality : God is present and at hand in euery place. Whether, sayth *Dauid*, shall I goe from thy spirite, or whether shall I flye from thy presence? If I ascend vp to heauen thou art there : if I goe downe to

hell thou art there: if I take the wings of the morning, and flie to the vttermoſt part of the ſea, euen there alſo wilt thou finde me out, *Pſal.* 139. Can any man hide himſelfe in ſecret places that I ſhall not ſee him, ſaith the Lord? *Ier.* 23.24. His eyes are vpon the wayes of men, and he ſeeth all their goings, *Iob.* 34.21. But as he is preſent euery where to looke into the wayes of all: ſo eſpecially in places of iudgement to behold the actions, and to view the proceedings of Iudges, his Vice-gerents & Lieutenants. And for this cauſe antiquity thought it fit that tryals of iuſtice, ſhould be performed in the ſame place, where God was religiously worſhipped; to ſhew, that as in Temples God hath

hath especially promised his
presence in the Assembly of
Saints; so in places of iudge-
ment, he wil be present among
the Gods, that is Iudges and
Magistrates: his eyes are with
Kings and Princes in the
Throne, *Iob 36.7.* Yea he stand-
eth in the Assembly of Gods,
and hee iudgeth among the
Gods, that is the Iudges, *Psal.*
82.1. Whereupon the Prophet
admonisheth the Iudges of
their duety in the next wordes:
How long wil ye iudge vniust-
ly, and accept the persons of
the wicked? Doe right to the
poore and fatherlesse: doe iu-
stice to the poore and needy;
deliuer the poore and needy,
and saue them from the hands
of the wicked: and the rather
doe this, because God is pre-

52 *The Iudges Charge.*

sent with you, and standeth in
your Assemblies : And the
Heathen Orator by the light
of nature did aduise the like,
Iudici cum dicenda est sententia,
meminerit se Deum habere te-
stem : When a Iudge is to pro-
nounce sentence, let him take
heede it be iust, for God is pre-
sent with him, to be a witnesse
of it : A most forcible argu-
ment (right Honourable) of all
other, to stirre you vp to the
performance of all the duties
of your *Charge* : and to make
you, when you set foote into
the place of iudgement, thus
to resolute with your selfe :
surely the Lord is in this place,
I will therefore take heed to all
my thoughts, wordes and
workes, sith all are open to his
eyes. I will not iudge vniustly,
sith

sith I stand in Gods presence,
who is the rightfull Iudge of all
the world, *Gen.* 18. 25. I will not
accept the rich more then the
poore, sith God seeth me that
accepteth no mans person,
Act. 10. 34. I will not receiue a
bribe, sith God beholdeth me,
that takes no rewards, *Dent.* 10.
17. I will not dispise the cause
of the fatherlesse and widows,
sith God looketh on me, who
heareth the prayer of the op-
pressed, *Eccclus.* 35. 13. I will not
feare the face of man, sith God
standeth by me that feares no
mans greatnesse, *wisd.* 6. 7. Fi-
nally, I will not be negligent
in my office, eyther in omit-
ting that I should doe, or com-
mitting that I should not doe,
sith God is present with mee,
commanding me to take heede

34 *The Iudges Charge.*

what I do, for I execute the iudgements, not of man but of God, and he will be with me both in the cause and iudgement.

Wherefore, for conclusion of all, as the Apostle chargeth his beloued *Timothy*: I charge thee before God, and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without partiality or hasty iudgement, *1. Tim. 5. 21.* So giue me leaue (right Honorable) as I began, so in the name of God, to end this charge vnto you. The elect Angels of God, and all that heare me this day, are witnesses, that I now charge you, before the God of heauen and earth, whose person you sustaine, whose iudgements you execute, in whose presence you stand, and by whole

whose sentence your selfe shall
be iudged, that you obserue
and keepethese things : with-
out partiality in fauouring the
wicked ; or hasty iudgement
in condemning the innocent :
remember that great matters
doe euer require great delibe-
ration , and weighty causes
weighty consideration , and se-
rious busines serious care and
circumspection, *take heede what
you doe*: remember, that not a
mortall man, but the immortal
God sends you on this errand :
On his Throne you must sit,
his people you must iudge, his
iustice you must expresse, his
iudgements you must execute,
*for you execute the iudgements
not of man but of God.* Remem-
ber, as at all times, so, especially
in iudiciall places , God is pre-
sent

sent with you: O deale vprightly, for your wayes are viewed by the eyes of a iust God: O doe no wrong, for you stand in the presence of a seuerer Iudge: O pronounce no vniust sentence, for *God will be with you both in the cause and iudgement.* Lastly, remember this, and remember all; this day you keep your Assizes among vs, and call malefactors to account for their liues past: God knoweth how soone your selfe may be summoned to appeare in a higher Court, and there to stand as a prisoner before the tribunall of a greater Iudge, who will neyther bee seduced by faire wordes, nor corrupted by sinister meanes. If you now peruert iudgement, and despise iustice, if you now regard

gard the great, and neglect the
poore mans cause, if you now
for fauour spare one, & for ha-
tred punish another (wch God
forbid, and we cannot suspect
it in you) the words which you
haue heard this day, shall wit-
nesse against you at that day :
and what may you then ex-
pect, but the fearefull sentence
of condemnation. *He will then
be with you* indeed, horribly and
suddenly will he appeare vnto
you, a hard iudgement shall
you haue, and you that are
mighty shall be mightily tor-
mented. *Wisd. 6. 5. 6.* But on the
contrary, if you nowe iudge
righteously betweene man and
man, without respect of per-
sons, hearing the small as well
as the great, if you now *take
heede* to your office, and per-
forme

58 *The Iudges Charge.*

forme Gods will, and sincerely
execute his iudgements, & deale
iustly as in his sight: (which
wee pray for, and haue great
cause to hope for:) Well shal
it then be with you, and happy
shall you be in that great day
of your account. The Lord
himselfe *will be with you* to re-
ward your faithfull labours, &
will say to you, as hee did to
that good seruant in the Go-
spell: *Euge serue bone & fidelis,*
&c. Well done thou good and
faithfull seruant, enter thou in-
to thy Master his ioyes. Euen
such ioyes as neither eye hath
seene, nor eare hath heard, nei-
ther can the heart of man pos-
sibly conceaue them. Which
the Lord, of his infinite mercy,
graunt vnto you, and to all
those that feare his name: eue
for

The Iudges Charge. 59

for his Sonne Iesus Christes
sake, to whom, with the Fa-
ther and the blessed Spirit, be
rendred and ascribed all glory
and honour, power and praise,
might and maiestie, dignitie
and dominion now and
euermore,

Amen.